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MONTANA WOMEN'S RESOURCE

1977
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WOMEN AND PSYCHOLOGY

Historically, the treatment of women in psychology has paralleled the development of psychology in general. At first, arm chair theorists, such as Freud, relied heavily on clinical experience with specific cases to provide the raw material from which they could derive theories as to the nature of women. This approach was biased unavoidably by the preconceived assumptions of these theorists. In traditional psychology, a person couldn't go beyond his or her own personal knowledge and creative logic to find answers to puzzling problems. Freud, despite having developed an elaborate explanation for the female personality, had to admit in frustration, "What is it that a woman wants?"

Much of the material which came out of this era of psychology was highly constrictive in its view of women. Women were portrayed as the weaker sex, as more passive, dependent, incapable of satisfaction via intellectual or other independent pursuits, and as finding ultimate fulfil-



ment primarily through identification with a successful husband and the rearing of children.

Although this view of women; and the psychotherapy that grew from it, now strikes many of us as outrageous, we must guard against falling into the same trap. We, as feminists, may find it all too easy to lapse into our own arm chair theorizing, biased by our own preconceived assumptions. Perhaps we are doubly susceptible to this temptation because of our cultural indoctrination teaches that scientific research is strictly a male domain and that we women should rely solely on our intuition.

It is important for us as women to become personally aware of our own psyches, our own potential and the ways in which sex-role stereotypes limit our expectations of ourselves. It is also important for us to use sound scientific research techniques that have been developed over the past half century in order to gain much more factual information. Fortunately this type of research is becoming more readily available from psychologists such as Sandra and Daryl Bem, Estelle Ramey, Eleanor Maccoby, Phyllis Chesler, and I.K. Broverman. This information enables feminist therapists and all of us to act more potently in therapy, personal growth, and the changing of society as a whole.

Hopefully, we are becoming better equipped to begin answering some questions which are central to the whole thrust of the women's movement: What differences exist now between women and men? How much of these differences is innate and how much is due to socialization? What would be the advantage of eliminating these differences?

1977

Should some differences be kept, or even expanded? What about therapy? What about sexuality? What impact do hormonal changes have on behavior? The list of questions is endless. I hope that women will take advantage of partial information that psychology can provide now and that will continue to demand progress in this area. From an informed position, we can choose what to accept and reject. From an uninformed position our choice can be only greatly limited.

--Betsy Hess
Graduate Student
Clinical Psych.
U of M

SEXIST PSYCHOLOGY? NEW THEORIES

In an attempt to eliminate the sex stereotyping that pervades traditional psychological theories, women are searching for new explanations of human behavior which do not place emphasis on the biological differences between women and men. Despite their differences in philosophical or methodological premises these "radical" non-traditional psychological theories share four common objectives: (1) refute categorization of women through research; (2) recognize the uniqueness of

each individual; (3) eliminate dependency upon the therapist and replace this dependency with self-reliance; (4) create a recognition of the interaction between significant elements—mind, biology, environment, through a unification of different causal explanations.

In the midst of the struggle between the "old and new" theories, a very old philosophy of life and behavior is once again gaining support. The philosophy is astrology and the methodology is zodiac effects upon human behavior. 'Humanistic Astrology,' a concept developed by Dane Rudhyar and Michael Meyer, is characteristic of the new psychology that is developing and holds important implications by virtue of its individualized, non theory of human potential.

I. In humanistic astrology the individual is viewed as the "microcosm of the macrocosm." The humanistic approach to astrology sees the person as an independent organic whole consisting of interrelated and interacting parts. The basic tenet is holism, which regards all organisms as wholes, not just assemblages of parts. The interaction of a person's intuition, feelings, reactions and thoughts with her environment—past, present and future—are all viewed as significant.

II. The natal or birth chart is a seed pattern, describing what the person may grow to realize— what

she potentially is. There is no categorization into good, bad, etc. All experiences, even negative ones, are seen as contributing significantly to an individual's psychological makeup.

This is a non-deterministic theory, not a cause and effect relationship. Life experiences shape personality development and psychological growth.



III. Humanistic astrology views each individual as unique, with unique experiences, interactions and perceptions. No two birth charts are identical, just as twins are not identical.

IV. Synchronicity is a causal principle of Humanistic Astrology formulated by Carl Jung. Synchronicity explains apparently unconnected, though simultaneous, events and psychological

phenomenon: "Parallel phenomenon may be connected by time rather than by cause. Whatever is born or done at this moment has the qualities of this moment."* Every point in time is unique.

As a psychological theory, Humanistic Astrology explores new pathways to the explanation of personality and behavior. Through an emphasis on potential and individuality, astrology eliminates the categorization of the sexes and the psychological bias that prevents therapists from encouraging women in the direction of their own growth.

* Meyer, Michael C. "The Humanistic Astrologer" 1974

-- Mel Smith
Dept. of
Social Work



Artist: Bea Weidner

Bea Weidner

MALE SEX ROLES AND INTERPERSONAL RELATIONSHIPS

I grew up with a friend who had the talent and desire to become an interior decorator. His father disapproved of male interior decorators. So my friend studied chemistry in college and worked five years in a pharmaceutical laboratory after graduation. Recently he quit his job to open a small but active interior design shop. Pleasing his father had cost him nine years.

My friend was lucky in a way. He broke out of the cycle of achievement-anxiety created by a rigid sex-typed career definition. Many people waste a lifetime without discovering who they really are.

In the wake of feminist conscience, men are discovering that they too are caught in the bind of sex roles. Male sex roles, unlike female sex roles, have con't. p.9

FEMINIST THERAPY

I am a feminist therapist. I use this title because my main therapy is with women, and because when I work with women, I emphasize their past conditioning, how they can overcome this. I also help them to discover their own uniqueness and potential.

When I talk about conditioning, I refer to the roles our society has given to women and the beliefs society has about what women are, or should be. I do believe that men have also been conditioned to fit into certain roles. Therefore, I do not believe in, or encourage, spending time or energy blaming them for problems that women face. Blaming others can cause people to feel weak and powerless, and therefore angry about an inability to change a situation. I see that as a trap, a way to get stuck in the anger and never get anything accomplished.

Instead, I encourage AWARENESS of the stereotypical roles we are pushed into. If we know what is happening we can stop ourselves from doing it (if we choose). Change will give us a feeling of control over our own lives, a feeling of power and strength. In turn our feeling of self-worth (how we feel about ourselves) will be improved immensely. Lack of self-worth tends to be one of women's most frequent problems. It is

the belief that we are unimportant, stupid, unstable, undependable, passive and any number of other labels we apply to ourselves.

To help women overcome putting themselves down, I believe a close and warm personal relationship between counselor and client is important. I disclose myself to them as a woman and as a person. Of course, the personal warmth alone in a relationship is not enough to help a woman discover her own strengths and to learn how to cope with her problems. I also place a high emphasis on Gestalt therapy, a therapy that deals with the person as a "whole being" rather than just a "problem". Women respond well with Gestalt therapy, for we tend to be more in touch with our emotional needs and feelings than do average males (We are allowed by society to be emotional whereas men "should" be rational.)

By getting involved with our feelings we can learn what kinds of beliefs values and goals we have learned or adopted, which may be contrary to our own goal to develop as an independent, self-supportive human being. For example, we are brought up to believe we should put others' needs before our own, such as our husband's and our children's. What we are not taught is that always

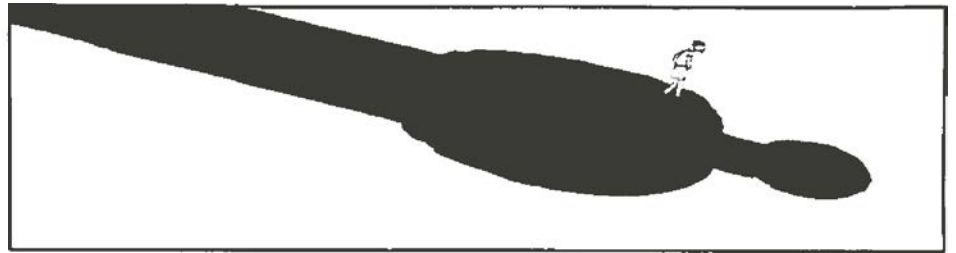
putting others before ourselves will eventually cause us to feel unappreciated and angry. In reality we must be good to ourselves before we can be good for others.

In summary, I believe that there are many problems which are intensified in women more so than men because of the way females are raised in our society. Therefore, I believe it important that women are aware of this situation so they can stop blaming themselves for not being "perfect women", and that they learn to deal with problems in such a way as to allow themselves strength and freedom as persons.

--Gracia Schall

Director of Direct Services
and Women's Programs
Counseling and Educational
Development Service, Inc.





Freudian Theory And Its Implications

More women seek therapy than men. Concurrently, there are more male than female therapists. How does one account for this? It is this question, in part, that is responsible for the intense interest of the feminist movement in psychology.

To understand this issue, I researched the impact of classic theories, Freud's in particular, on psychology, it would be necessary to study extensively philosophy, the social sciences and the experimental methods of the
con't. p.7

ASSERTIVENESS TRAINING!

Recently, studies have been conducted on how women interact in social settings and how they and others feel about interaction. The general consensus is that it could be better.

The way a person sees her/himself can be inferred in large by the way s/he speaks. Studies have shown that women tend to provide support in a group situation, rather than directions and ideas as men more often do. Women agree more, supply positive reinforcement by nodding their heads, praise others and ask questions. Men, on the other hand, show more independent behavior in like social situations. They often give attempted answers and in group situations make suggestions; analyze; clarify and evaluate. Generally,

this makes them more directive (they offer more suggestions and opinions) and action-oriented than women. These findings demonstrate the results of differing socialization processes that women and men go through.

Although women are traditionally stereotyped as conversation monopolizers, studies do not bear this out. In informal discussions women talk less, offer less directive information, speak for shorter periods of time, are interrupted more easily and more often and are less influential in final decision-making than men are. (Cheryl Richey.)

The male-female socialization process has made significant differences in

girls' and boys' self-perception by the time they are three to five years old. In a 1974 study, a play session of children of this age group was observed. It was found that the female children praised themselves only half as frequently as the male children did, and that they criticized themselves more than twice as often. Self perception, determined as a child, tends to influence one's life and to spread to other areas of experience, such as education, the home, work and relationships with others. Self-criticism and lack of self-confidence frequently lead to difficulty in handling stress, to dependent relationships with others perceived as stronger (usually males) and to a
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WOMEN AND POWER THROUGH SCIENCE

A workshop on "Power Through Access to Science and Technology" was held at the University of Montana. This workshop was one of the first discussions of feminism, science and power that has occurred at women's meetings or conferences.

The workshop facilitators, Chris Bose, instructor of Women and Technology, Sociology Dept., University of Washington; Judy Smith, Women's Resource Center; and Estelle Tafoya, Education Dept., University of Montana, contended that women's alienation from science and technology as well as their exclusion from scientific and technological training programs and jobs is an obstacle to women's attempts to gain power in U.S. society. They also stated that many major decisions facing U.S. society are science-related: energy, space and bio-medical research. Women have very little, if any, say in these decisions.

Other major ideas outlined by the speakers included:

1. Science is a system of power; a system that imposes certain patterns on experience to predict and control the environment.
2. Science is an exclusive male fellowship that promotes traditional male values of competition,

dominance, hierarchy and rationality at the expense of traditional female values of cooperation and intuition.

3. Decision-making in science is controlled by a few white male experts while the impact of these decisions affects every one. Women as a group have been negatively affected by decisions made by male scientists that reflected male priorities prejudice or ignorance of women's needs, ie, birth control pill research, use of diethyl stilbesterol, male theories on female sexuality.

4. Social conditioning, role expectations, schools and other insti-

tutions actively discourage women's interest and ability in science and mathematics. New programs are being developed to overcome math and science avoidance/anxiety.

5. Women must become educated consumers and producers of science in order to be involved in decision-making.

The workshop concluded with a discussion of a Feminist Science and how it could be different than the science as currently practiced.

People interested in these questions of feminism, science and power can contact Judy Smith, Women's Resource Center, U.M., Missoula, Montana.

--Judy Smith



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decrease in self-resourcefulness.

It is interesting to examine nonverbal communication to see how women and men interact. It is found that submissive persons take up less physical space than dominant persons. Women are taught that femininity is shown by crossed legs and hands on their laps. Men on the other hand, learn that it is okay and masculine to straddle a chair and to put their elbows on the chair next to them. Men also use more gestures, thus making themselves more visible than women.

When a man looks at a woman, she is usually the first to look away. Dominant persons keep more direct and steady eye contact, while submissive persons more likely look away.

Research shows that dominant persons smile less often than submissive persons, and that dominant persons usually wait for others to smile. Women tend to respond to anxiety-producing situations by smiling. Men, on the other hand, smile less often in such stress situations.

These and other areas are examined in assertiveness training classes. Through examining, discussing, role-playing and feedback, women learn how their behaviors and attitudes affect their relationships, and how to change them if they are dissatisfied.

--Kristi Lovick

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"hard" sciences. For the purpose of this research, however, I shall concentrate on Freudian theory, because Freud supplied much of the foundation upon which psychologists and psychiatrists still function.

Many of the elements of psychological theory that women object to today are present in Freudian theory. Freud did provide, however, some valuable insights about personality and human interaction, more obvious when translated from his mystical language to observable phenomena. Though Freud was the first to recognize childhood sexual development, his theories were deduced from therapy sessions with women of upper class Viennese society. He did not observe children. Freud alluded to cultural influences on behavior but ignored this aspect to explain behavior as being biologically determined. Because there are two sexes he concluded there must be a duality of personality factors. Freud assumed without questioning that cultural myths were true because of biological differences between the sexes. Therefore, his theories of psychology are unscientific, being based on cultural myths. Hence, his theories of female sexual maturation are inadequate.

In Freudian theory, "healthy" female maturation is self-denial and inferiority. Bisexuality is used to explain the transition in the phallic stage of development whereby the

love object for the female child changes from the mother to the father. This process begins with the child's recognition of her inferior genitals as compared to male genitals. She blames her mother for her castration and extrapolates to the inferiority of all women. Here I must point out that a child could just as easily conclude that males were burdened with cumbersome protrusions. Why women "envy" men may be due to factors other than penis envy.

A necessary step in Freud's development process is that female sexuality must undergo a change from an active to a passive state. Upon discovery of her genitals, the child begins active sexuality (masturbation). In order to achieve full maturity, she must then give up this pleasurable stimulation of the clitoris for the elusive vaginal orgasm. Research by Masters and Johnson concluded that clitoral stimulation produces orgasm. In essence, Freud had deprived women of their sexuality and sexual pleasure. Women were denied a sense of wholeness as a sexual being. This rendered them psychologically dependent on a male to fulfill them sexually. Moreover, intellectual pursuits and careers are considered in Freudian theory to be over-compensation for not having a penis, and are considered an irrational attempt to attain what women will never have, the superior male genitals.

GOINGS ON

Freud said that women can hope to complete their inferior beings through the acquisition of a husband, i.e., a penis, and that their ultimate gratification and maturity will be achieved by producing an offspring, especially a male, through whom they will live vicariously the active lives they were forced to give up.

Freudian theory condemns women to inferiority and Freudian therapy holds them individually responsible for their inability to adjust to their role, thus producing a circular theory. The passivity of women's assigned role renders them incapable of social change or of altering their circumstances. They fall into a double bind--Freud, after stripping them of an active sexual role, declares them sexually inhibited when they do not submit to male sexual aggression. He blames their neurosis on discontentment with role and their lives. As Kate Millet states, Freud may very well have been labeling these women discontents as a political ploy against feminists of the day.

The double bind was demonstrated by the Broverman, et al., study in which persons in the mental health professions were asked to define a healthy adult, a healthy male, and a healthy female. The definitions of a healthy male and a healthy adult were synonymous. Those defined characteristics were aggressiveness, confidence, self-reliance, and not easily able to be influenced. The

definition of a healthy female was the opposite of that of a healthy adult. Her characteristics were defined as passive, less confident, and easily influenced. Thus, if a woman is a healthy adult, she is a maladjusted female.

Therapy has continued to see its function as that of teaching women to adjust to, rather than to change, their environmental circumstances. Traditional therapy insists that a woman's sense of reality is wrong and is solely responsible for her predicament. No exterior basis is allowed for her discontent.

Interestingly, therapy professes to be unbiased and apolitical, an assertion that I consider to be impossible. Since all action or lack of action influences behavior, therapy does have political consequences.

We need to redefine penis envy in terms of observable phenomena and to remove it from mysteriousness. Penis envy is better understood as female realization of lower status and lack of power in a male-dominated society. We can observe the socialization process but we cannot prove penis envy.

In conclusion, a quote from George Bernard Shaw seems appropriate (as does a gender change): "The reasonable woman adapts herself to the world; the unreasonable one persists in trying to adapt the world to herself. Therefore, all progress depends on the unreasonable woman."

--Marti Adrian

Missoula Women's Resource Center

--Brown Bag Series
Every Wednesday at 12:00 noon in the UC Montana Rooms. The summer topic deals specifically with education.

--Films-- "Rape Culture," "Woman to Woman" and "Union Maids." Shown in June and July.

--Bicycle Workshop-- How to repair your bike.
June-Aug.

--Assertiveness Training Groups. June-Aug.

--Self-Help Health Workshops.

Helena Women's Center

--Montana State Meeting for Women, a part of International Women's Year. Montana women will meet in Helena to elect state representatives and a platform to send to the national conference to voice our opinion about policies such as abortion, the ERA, child care, women in the arts, women in athletics, et al. Those who oppose the ERA are already rallying to vote against it at the convention. So it is important for concerned women to get to Helena on July 8-10 to elect women from Montana who will support women's issues. The Helena Women's Resource Center is offering \$35 scholarships to low income women to come to Helena.

Please Come! July 8-10
 Carroll College.
 --Rape & Wife Abuse programs.
 --Single Mothers Support Group, June-Aug.
 --Lesbian Task Force, June-Aug.
 --Artemis Productions--
 Women's Dance Concert, Aug. 13. Featuring women from Ohio and Pa.
 --Women's Camp Out, July 23-24.

Butte Resource and Referral Center

All programs offered June-August.
 --New Parents--A Program for Teen Parents--ideas, problem-solving and group support oriented toward teens' needs as young parents today.
 --First Aid, Cardiopulmonary Resuscitation, Water Safety and Physical Fitness classes.
 --Rape & Battered Wife Programs.
 --Family Vacation at Feathered Pipe Ranch. July 22-24, Aug. 12-14.

The Montana Divorce Handbook, sponsored by the Missoula Women's Resource Center and the UM Dept. of Social Work, is available for 1.35\$ at the Center or 1.60\$ by mail. Place orders at the Center. The handbook is for women and men who counsel about divorce or who have gone through divorce, and covers legal, community, financial and personal resources and children. The handbook has received many favorable comments.

Planned Parenthood

Planned Parenthood in Missoula instituted recently a sliding fee scale to be able to service women at various income levels; you pay what you can for quality contraceptive care, according to your income. The program does not service UM students. Men and teens are welcome. 301 W. Alder, 728-5490.

Montana Women's Resource

The Montana Women's Resource is published by the Women's Resource Center, UM, Missoula, Mt. The Resource is published four times a year and is available to all interested persons. Write us. We are interested in hearing about women's activities around the state. Let us know when things are happening.
 Staff: C. Allison Lombard, Rona Finman, Eileen Gallagher and Irene Lundquist.

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received little scholarly attention in the last decade. Most of the literature on masculine sex stereotyping is on the level of "pop psychology," published in trade books and popular magazines. I expect this situation to improve in the near future.

At the University of Montana I teach a course in male-female communication where we study the impact of sex roles on interpersonal relations as they "ought to be" and simply rule sex role stereotyping out of the picture. But in daily nonintimate social encounters with other people, gender is one of our more obvious attributes and is part of the data others perceive when they make predictions about how to relate to us. As relationships develop and become more intimate, the participants see much more than superficial observable data, but may still define their relationships according to sex-stereotyped roles.

Masculine sex roles can create an invidious circle of dysfunctional behaviors in interpersonal relationships. (I will mention a few examples, but those who are interested in a more detailed treatment of masculine double binds can read Herb Goldberg's book The Hazards of Being Male, 1976.) At worst, masculine pressure for high achievement and success becomes dysfunctional when men view women as conquests or as objects representing status and acquisition. The masculine dominance stereotype creates anxiety, especially for shy males whose apprehension of being viewed as domineering from initiating desired relationships. Masculine taboos against touch and intimacy hamper the development of deep, personal relationships-- especially relationships with other men. Finally, the stereotype of male-female relationships as potential sexual relationships makes it difficult for

many men to form friendships or professional relationships with women.

I found a few useful references for men to aid them in understanding the extent to which they adhere to rigid sex typed role norms. Anne Steimann and David Fox present an "Inventory of Male Values" in their book The Male Dilemma, 1974 (They also have a parallel "Inventory of Female Values" for women). Another useful instrument is the "Questionnaire on Feelings Toward Women and Masculinity" in Warren Farrell's book The Liberated Man, 1974. Neither of these instruments meet the psychometric standards of Gough's "Adjective Checklist" or Bem's "Androgeny scales," but Steimann, Fox and Farrell's questions are useful in provoking meaningful introspection and discussion about male sex roles, and how they affect our interpersonal relationships with women and with other men.

Wesley N. Shellen (Ph.D., Ohio University, 1973) is Assistant Professor of Interpersonal Communication at the University of Montana, Missoula Mt. 59812.

COURSE ANNOUNCEMENT

The Psychology Department at the University of Montana will offer a three unit course, Psychology 195, The Psychology of Women, next Winter quarter on MWF at 10. The course will be taught by Prof. Fran Hill of the Psychology Department, with the assistance of Marti Adrian and Betsy Hess. Psychology 110 (introductory psychology) or consent of the instructor is a prerequisite. This course will cover many of the topics discussed in this newsletter, and will include two lectures and one discussion session per week.

We need your help! The Montana Women's Resource has been sent out at no cost for more than a year. Our mailing list grows longer every issue and our budget is very limited. We estimate that each copy costs a little more than 25 cents to produce, so are asking that those who want to continue receiving the Resource send us at least \$1 for the next four issues. We are updating our mailing lists and if we do not hear from you, we will assume you are not interested in receiving the Montana Women's Resource.

I want to receive the Montana Women's Resource. I am enclosing one dollar or more to help with production costs.

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